The Barium Messenger

PUBLISHED BY PRESBYTERIAN ORPHANS' HOME FOR THE INFORMATION OF ITS FRIENDS

EXTRA! * Barium Springs, N. C., September 2, 1936 * EXTRA!

Commissioners Attending 123rd Session of Synod

Great Progress by Synod; Many Incentives

MARKED DEVELOPMENT IS TRACED SINCE 1861

Entire Field of the Church's Activities is Reviewed; Great Leaders Named.

(An address by Rev. Andrew J. Howell at Synod, meeting at Statesville tonight.)

The Diamond Jubilee of the Presbyterian Church in the United States has fixed our attention not only on its church with its constituent parts. Its Presbyteries have become historically-minded, and no doubt every Synod in the South will have this fall more or less of a review of its growth and of the record of these things which will supply inspiration for future development.

History is a foundation of large interest in achieving objects in State and Church, and the dreams and projects of the fathers have great weight in stimulating the labors of the present. The more we review and memorialize, the greater the force of that sentiment which keeps the heart fresh and the mind active with plans for the future.

The Synod of North Carolina has had a growth in the past 75 years which might well speak to us of the evident favor of God and of the devotion of those who have offered themselves for service in His kingdom. Its membership has grown to such an extent as should fairly inspire the church of the present day. The membership of 15,711 in 1861 has grown to 80,922 in 1936. Between these two totals there are silent pages of a history on which our imagination may write the prayers and struggles and sacrifices of men who loved the Presbyterian tradition and the eternal kingdom of our Lord. It was in 1861 that the Synod established, or rather anticipated, a new relationship. Its land was in the throes of the War-Between-the-States, which was to lay a heavy toll upon its life - to such a degree that about 2,000 members were lost during the four years of the war; and there was a falling off in the number of ministers and active churches.

The devastation of the war was terrible for North Carolina. While few great battles were fought on her soil, her sons far outstripped

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REV. J. M. WALKER, D. D IS THE NEW MODERATOR

Dr. E. E. Gillespie, Retiring Moderator, Delivered Sermon. Other Happenings

The Rev. J. M. Walker, D. D., of Charlotte, pastor of Steel Creek Presbyterian Church—the largest rural church in the denomination—was elected moderator of the Synod of North Carolina last night by acclamation. The Rev. W. J. Roach, of Lowell, was re-elected assistant clerk.

The opening sermon was delivered last night by Rev. E. E. Gillespie, D. D., of Greensboro, retiring moderator, Dr. Gillespie is also superintendent of home missions for the synod, an office which he has held twice, from 1899 to 1905 and since 1924 until now. The subject of the sermon was "The Mystery of God's Providence," taken from St. John 13, "That I do thou knowest not now but thou shall know hereafter."

Dr. Gillespie said the mystery of God's providence affects nations, communities, and individuals. He showed that the fact of this mystery was shown in the sudden death of loved ones, the removal of important workers by death, and many of our experiences in life.

"There is a necessary for the mystery," said the minister. "God is infinite and we are finite in knowledge and cannot fathom God's dealing. We watch Him work as we see an architect follow his blue print of a building. We look at but a part and not the whole. We see as a child the unfinished building.

"God conceals his purposes in order to develop character. Nothing is haphazard or accidental." And the speaker drew two illustrations from the sacrifice of Isaac by Abraham and the sufferings of Job. He referred to the present depression as offering many modern instances of mystery. Dr. Gillespie said the solution to life's mystery was in God's hands.

The closing prayer was by Dr. Joseph Rennie of Raleigh.

Dr. Sweets Speaks

Rev. Henry H. Sweets, D. D., the church's secretary of ministerial relief, was the only other speaker before the Synod at the opening session. Dr. Sweets made a stirring address in behalf of

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Final Day

The program for the final day of Synod is as follows:

9:00—Devotional Exercises—Rev. A. W. Dick
9:20—Reading of the Minutes and Communications
9:30—Report of Home Mission Committee
Report of Committee on Supply
Report of Trustees of William Black Home
Ten-Minute Addresses by:
Rev. C. F. Allen on, "The Country Church."
Rev. W. T. Thompson on, "Union Seminary"
Rev. C. M. Boyd on, "The Presbyterian Foundation"
Reports of Permanent Committees:
Evangelism
Moral and Social Welfare
Nominations
Records
Woman's Work
Sabbath, Family Religion and Bible Cause
Finance
11:30—Address on Bible Cause
12:00—Reports of Standing Committees (see above)
12:30—Recess for Lunch

THIRD DAY—AFTERNOON SESSION

2:00—Time and Place of Next Meeting
Appointment of Program Committee
Report of Organization of Executive and Permanent

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All Seven of Her

Betty, pretty name isn't it. Well here she is. Betty Joe Smith, Betty Lou Coffey, Betty Lou Davis, Betty Whittle, Betty Adams, Betty Lou Williamson, Betty Lou Wooten.

MANY MATTERS BEFORE SYNOD DURING THE DAY

Several Splendid Addresses Delivered This Afternoon in Connection with Reports

Late this afternoon, Synod heard Dr. E. E. Gillespie of Greensboro, who reported the membership in the past year increased per capita contributions to $20.60, or $2.38 per member, over the total for the previous church year.

For the year ending April 1, 1936, the church in North Carolina raised, for all purposes, $1,669,481, or an increase of $213,773 over the previous year.

The bulk of the increase was for local expenses, $185,434 being for this purpose. The increase for assembly and synodical causes was $17,195, and other increases aggregated $11,104.

The per capita for benevolences, other than local was $5.36 in the synod, as compared to a per capita of $5.35 for the membership throughout the assembly.

The report of Dr. Gillespie embodied recommendations for a budget of $490,000 for the next church year, including $203,350 for synodical and presbyterial causes, the ratio being approximately 60-40 as in the past.

The statistical membership report caused concern. The total membership of 80,922, reported in the 538 churches throughout the synod, reflects a net increase for the year of but 37.

In the Sunday Schools there is shown a decrease in enrollment of 924, total enrollment as to April 1, last, being 70,044 as compared to 71,869. It is the fourth year in succession in which the Sunday School department has shown a decrease in enrollment, 1932 being the peak year with an enrollment of 75,517. The decrease in enrollment is approximately 4,500 since the peak was reached.

Report on Orphanage

Rev. John R. Hay, of Hickory, president of the Board of Regents of the Orphanage, made the annual report, and before its adoption Jos. B. Johnston, superintendent, spoke for 20 minutes. He emphasized the constant change in children, methods, administrators, equipment, etc. He also told about some of the preparations for entertaining Synod and the part the children had played in this.

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MARCHING ORDERS ARE UNCHANGED; INSPIRING

Unfinished Task. Present Low Standards, Martyrdom, Etc. Furnish Incentives

(Address delivered tonight before the Synod of North Carolina by Rev. Charles Richard Nisbet, D. D.)

It is said that when the Synod of North Carolina was organized the opening sermon was preached from the text Mark 16:15. Thus in 1813, 123 years ago, this Synod was brought face to face with our Lord's great Commission.

Tonight we have had the achievements of the past 75 years marshalled before us in a way to stir our hearts and make us realize anew that Hitherto Hath Jehovah Helped Us. (1 Sam. 7:12). But if "Jehovah hath done great things for us whereof we are glad" (Ps. 126:3), it must have occurred to all of you that we stand today like Joshua of old facing a God-given task - a task to go forward and possess the land. I do not hestitate to say to you as Joshua said to the people "Sanctify yourselves, for tomorrow Jehovah will do wonders among you" (Joshua 3:5).

In the providence of God we have been led up to this hour, and the achievements of the past have imposed upon us grave problems and even the mention of these problems inspires us to a more aggressive purpose to achieve. WHAT IS THIS CHALLENGE OF THE PAST?

The Challenge of Our Unfinished Task.

I do not care to burden you with figures and shall only give those which make plain our unfinished task.

In Home Missions:

In 1926 the last Religious Census:

Total Population of State was 2,858,000; Total Church Membership all demoninations 1,407,005 (49.3%); Today 50% of total population (3,417,000) would give total membership of 1,708,500.

Only 50% of our entire population have been brought into any church.

This fact brings to us our unfinished task in "Home Missions", "Education and Ministerial Relief",

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BARIUM MESSENGER

PUBLISHED MONTHLY BY PRESBYTERIAN ORPHANS' HOME

JOSEPH B. JOHNSTON, Editor
ERNEST MILTON, Associate Editor

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"I give and bequeath to the REGENTS OF THE ORPHANS' HOME OF THE PRESBYTERIAN SYNOD OF NORTH CAROLINA, *Incorporated Under the laws of the State of North Carolina,* (HERE NAME THE BEQUEST.)

MARKED DEVELOPMENT

(Continued From Page One)

those of all other Confederate States in an eagerness to win the strife for the South. North Carolina soldiers went everywhere to to fight for the Confederacy; and, if it had not been for their large numbers in the Army of Northern Virginia, the calamity of surrender would certainly have come much earlier than it did. The 125,000 North Carolinians in the Confederate Army included many men and boys of the Presbyterian church who were destined never to come back home.

There is much connected with the beginning of the Southern Presbyterian church that affords special pride to the Synod of North Carolina. The Synod became fixed in its purpose to withdraw from the Northern Assembly, and looked forward to a similar course on the part of the whole Southern church. The first General Assembly of the Confederate States, as we know, met in Augusta, Ga., on December 4, 1861. On November 1st., previous, the Synod, meeting in Raleigh, had passed resolutions heartily approving the course of the Confederacy and of the State of North Carolina, and urging its members to offer prayers in behalf of the Confederate States; and also endorsing the appointment by its Presbyteries of representatives to the proposed new General Assembly. The Synod was no sluggard in its decided stand for liberty to form its own connections. In this its members were true to the record of the colony of North Carolina on several momentous occasions.

The Synod of North Carolina under the Confederate General Assembly was, therefore, soon established in its new relationship and responsibilities. Its second meeting was held in Greensboro on October 29, 1862. It was composed of earnest men, among whom the following names appear: Reverends Drury Lacy, James C. Alexander, D. A. Penick, Sr., Jethro Rumple, S. C. Alexander, J. Henry Smith, H. B. Pratt, E. W. Caruthers, and others.

Weary Weeks and Months

The weary weeks and months which followed tried the hearts of the ministers and officers of the church. Their affections were with the Confederate Army. And every congregation was bereft of its finest young men. Practically every candidate for the ministry and every theological student was doubtless with the fighting forces of the South. Many ministers gave up their charges and became chaplains in the army. Dr. D. I. Craig, the late efficient historian of the Synod, quotes a list of nine Presbyterian ministers of the State who were serving as chaplains in 1863. These were Reverends Drury Lacy, E. H. Harding, H. B. Pratt, R. B. Anderson, J. W. F. Freeman, Colin Shaw, David Fairley, J. H. Colton and J. M. Sprunt. As the war progressed there were several more ministers enlisted; and special mention might be made of men like the Reverend Luther McKinnon, who bravely stood with the garrison at Fort Fisher in the terrific bombardment by the Federal fleet.

When the Synod met in Fayetteville at the close of the war, in October, 1865, it expressed its trust in the wisdom and justice of God in the conclusion of the great struggle; and appointed a day of fasting and prayer to seek new life for its beloved church. We of our day of largeness of achievement and comparative prosperity cannot conceive of the depression which must have all but extinguished the spirit of the men of the church of that day in facing the task of rebuilding the walls of Zion, but for their conquering faith in the unchanging decrees of God. There is something in the Presbyterian view of the sovereignty of God and of the eventual success of His church that has always infused new life into believers who labor under the great Head of the Church.

Then came the "reconstruction" period after the war, when the minds of the Southern men were forcefully directed toward the great task of recovering themselves and their property, and of courageously facing distasteful political conditions. The cause of religion therefore suffered for want of that whole-hearted zeal which is essential for its strength. But out of the ashes of those bitter days there gradually developed a spirit of revival to bring back the work of grace as of old.

News of the great evangelistic meetings of D. L. Moody and P. P. Bliss and then Ira D. Sankey, in the northern States and Great Britain stirred the hearts of the people with a new interest, which was soon reflected in the growth of the churches of North Carolina. The Presbyterian churches grew and recovered their lost membership.

Because of the new evangelistic spirit among the churches, it was felt that some of the large Presbyterians should give up territory, that the work might be committed to new Presbyteries established on needy ground. For this reason, the Presbytery of Wilmington was set off from Fayetteville Presbytery in 1868; and the Presbytery of Mecklenburg was formed from Concord Presbytery in 1869. The Synod became greatly interested in these two new constituent bodies which it had established, and the work grew in a marked degree. The southeastern section about Wilmington was greatly in need of evangelistic work, and its home missionary efforts have ever since been a large part of its Presbyterial interest. The great and leading development of the Presbytery of Mecklenburg has proven the wisdom of the Synod in setting it up. It has now become the largest Presbytery in the Southern Assembly, numbering 17,350 members, with gifts and prestige in proportion.

Rural Contributions.

North Carolina was in those days, and up to the turn of the century, distinctly a rural state. There were few large towns. Wilmington in 1890 was the largest, with 20,000 inhabitants. Charlotte and Winston-Salem had each about 18,000; Greensboro just 10,000; Asheville 12,000, and the whole of Durham county only about 11,000 people. These figures were only slightly enlarged in the census of 1900. The Presbyterians therefore derived their strength mostly from the churches in the country districts and small towns. There were fine historical associations with many of these churches, and also family and community interests which made them beloved of their membership. It is hard for us nowadays to appreciate the affectionate interest of the people who had a traditional membership in such old churches as Black River, Grove, Rockfish, Buffalo, Hawfields, Poplar Tent, Bluff, Thyatira, Rocky River, Providence, Union, Sugaw Creek, Nutbush, Red House and others. To these still cling the memories of certain old pastors. The thought of Hugh McAden, for instance, is yet an inspiration to many churches. He came to North Carolina from the north in 1754, and breathed a blessing and performed constructive work in many communities, first in the east and then in the Piedmont regions. He died on January 20, 1781.

And there had been Humphrey Hunter, the Irish Presbyterian, who labored first at Poplar Tent, where also preached the Rev. Hezekiah Balach, one of the writers of the Mecklenburg Declaration of Independence. There was also David Caldwell, D. D., the remarkably versatile preacher of the Gospel at Hawfields and other churches. James Campbell was the early minister to the Highlanders of Cumberland county; and John McLeod worked among them and other Scottish settlers in the upper Cape Fear region. There clustered about these and other names of the early Presbyterian ministers many treasured memories and records.

Later there had appeared such men as Robert Tate and Benjamin Holt Rice, missionaries from Orange Presbytery, who rode horseback to new fields of labor near the eastern shores of the state. And there was Robert Hall Morrison, distinguished first pastor of the First Church, Charlotte, and other congregations, who was principally instrumental in the establishment of Davidson College, which opened its doors on March 1, 1837. Dr. Morrison was its first President. All these old ministers filled beloved places in family and congregational memories.

Each of the old country churches had its own peculiar historic association. It may have been a connection with a clan in Scotland that filled the hearts of the members with a zeal born of persecution back in its old home. It may have been memories of the American Revolution. Or it may have been sacred memories of some season of divine grace in which many were called into the Kingdom. And it was often the case that some particular sermon left an enduring impression upon the people; for in those early days sermons were powerful and the congregations listened with an attention which itself was almost divine. All these things made many an old country church dear to its membership.

Type of Preaching

It may be well here to refer to the type of preaching that gave strength to the religious convictions of the early Presbyterians of the State. They were largely doctrinal, in which the sovereign grace and electing authority of God were impressed upon the hearers, and the people felt that they had been predestined to have a saving faith in the Redeemer and to live a life of joyous sacrifice for Him. Doctrinal preaching was, therefore, frequent; and the pity is that the Presbyterian church today does not seem able to declare its strong tenets of faith in the midst of a shallow outcry against doctrine. If Calvanism has been good for people up to this time, why has it been outmoded now? Even if it should tax the resources of ministers to adjust it to modern thought, it should be done earnestly, with no apology; for the teachings of Christ and of the apostle Paul still stand, and God and his sovereign will are still supreme. Paul preached and wrote on both doctrinal and practical Christianity, and the one did not exclude the other. The foundations still stand. Let us make the superstructure according to them.

With further reference to the older churches of the State - there were, of course, some strong city churches. The First Church, Wilmington, was established in 1817; the First Church, Charlotte, in 1821; the First Church Greensboro, in 1824. And, antedating all these, the First Church, New Bern, was founded about 1808. Besides many beloved early pastors of these churches, there stand out prominently certain names of distinction. Dr. Joseph R. Wilson, long time Stated Clerk of the General Assembly, was pastor of the Wilmington Church from 1874 to 1885. He was followed by Peyton H. Hoge, and he by John M. Wells, of a long and outstanding pastorate. The First Church, Charlotte, had A. W. Miller, John A. Preston, J. R. Howerton and D. H. Rolston; these besides Robert Hall Morrison, to whom we have already referred. There have been in the First Church, Greensboro, William D. Paisley, John F. Gretter, Jacob Henry Smith, Egbert W. Smith, Melton C. Clark. The first Smith was pastor from 1859 to 1897. The New Bern church records the pastorates of John Witherspoon, Drury Lacy, Daniel Stratton, Lachland C. Vass, Charles G. Vardell, and the beloved Dr. J. N. H. Summerell. I make no mention of the recent development of these and other prominent city churches nor of the distinguished ministers who now serve them; for I am looking rather into the past. Suffice it to say that there are many strong churches that have grown up in the numerous larger towns and ities that have developed in modern North Carolina; but history gets its finest interest when it comes with the aroma of the past.

Other Great Ministers

Digressing again, with respect to the ministers of the Synod in former days, there were some here and there that are of special interest. Rev. Drury Lacy, who lived 82 years, was a noted preacher of his day. He was also an educator of note, and once served as President of Davidson College. Rev. James M. Sprunt, of Duplin county, served as Register of Deeds of his county for many years, and was a general advisor in all the affairs of his people. He was made a Doctor of Divinity because of his superiority as a preacher and theologian Dr. Jethro Rumple, of western North Carolina, was a man of force, an able counsellor in the affairs of Synod, and an efficient supporter of the Orphanage at Barium Springs. Dr. W E. McIlwaine served as Synodical evangelist, and was one of the prime movers in the establishment of the Orphanage in 1891. Dr. R. P. Smith has been known as the apostle in the mountain country, and the new Synod of Appalachia abounds in the fruitage of his long-time labors.

If I should name three other recent members of Synod, not as noteworthy pastors, but as leaders in the general affairs of the church, I should mention Dr. Walter W. Moore, Dr. Egbert W. Smith and Dr. Walter L. Lingle—the first the finished and scholarly President of Union Theological Seminary and preacher of the word; the second (now of the Synod of Tennessee) an excellent writer and earnest promoter of the great cause of Foreign Missions; and the third as President of two of our institutions of learning, highly successful teacher, and a writer and lecturer on subjects of helpful interest to the Christian life. However, the list of outstanding men of special fields does not close with these three, for there are others who have reflected credit upon their connection with the Synod. In coming years, for instance, there will be special mention of Dr. Ben R. Lacy, the successor of Dr. Moore in the presidency of the Union Theological Seminary.

First Quarter Century

Let us now look more definitely at the progress of the church. In 1886, the Synod closed the first quarter-century of its existence as a part of the Southern Presbyterian Church. Its membership was then 20,791 and its ministers numbered 116. The gifts from the churches amounted to $142,298. The growth, therefore, since 1861 had not been very large. There were at the earlier date 98 ministers, and we have mentioned the membership of 15,711. There are no complete financial statistics for the year of beginning. During the next decade after 1886, however, the Synod was to begin a period of evangelistic interest which was destined soon to carry it far along toward its present-day development.

There had been "agents" to keep the cause of evangelism before the churches of the Synod, and funds were raised to support evangelists and pastors in new Home Mission fields; but, with the appointment in 1889 of Dr. W. D. Morton as Synodical Evangelist, and his prompt success in holding special meetings in many parts of the Synod, a lively interest in the cause of evangelism developed. The list of those who have served as superintendent and evangelist before and since that date is an honorable one. There were C. M. Payne, J. C. Alexander, J. W. Primrose, Alexander Sprunt, E. W. Smith, W. E. McIlwaine, J. M. Rose, A. J. McKelway, F. H. Johnston, M. McG. Shields, O. G. Jones, A. W. Crawford, G. W. Belk, A. T. Lassiter, Leonard Gill, C. Connor Brown and others, including the Rev. William Black. The general growth of the church is in large measure due to their special efforts. The Home Mission impulse urged it forward and strengthened the entire life of the church.

In 1889, Albemarle Presbytery came into being as a distinctly Home Mission field, in which its superintendents, evangelists and pastors, particularly in later years the Rev. A. J. Crane, were to engage in earnest and successful labors.

Great Home Missionaries

Of all those serving in the Home Mission work of the Synod, there are two who stand in a class by themselves; i. e., Rev. William Black, D. D., and Rev. E. E. Gillespie, D. D. Dr. Black labored as an evangelist and preacher more than any other man of the Presbyterian Church in the State. He begun his work in the Synod in 1894, and continued dutifully until his death on November 23, 1927, in the midst of his labors. His untiring efforts were an inspiration to every church in which he preached, and his memory lingers in the hearts of multitudes. Eternity alone can appraise the value of his life and labors for the Kingdom of God. Dr. Gillespie began his work when the First Church, Greensboro, in 1897 sent him as a missionary to Ashe county. He became evangelist for the Synod in 1899, and labored faithfully and well for several years, when he resigned to accept a pastorate in South Carolina. He returned to the Synod in 1925, and his work since then has covered all parts of the Synod. With labors abundant in his office and on the field, he has been faithful in his efforts to keep the cause of Home Missions before the churches, undaunted by the past seven years of depression.

There has always been an efficient Home Mission committee back of that department of the Synod's work; and each Presbytery had had the services of a devoted committee to further its pioneer and evangelistic efforts. It would necessitate too much time to enumerate the leaders in this committee-responsibility, and the contribution of means to carry it out. But special mention should be made of Dr. H. G. Hill, the energetic chairman of Synod's committee from 1889 to 1907. He contributed his intense energy constantly to the cause.

It was in 1896 that the Presbytery of Asheville was set off from Mecklenburg Presbytery, largely through the influence of the able pastor of the First Church, Asheville, Dr. R. F. Campbell. The Presbytery aimed to conserve the results of the labors of the consecrated Dr. R. P. Smith, for many years superintendent of the mountain work.

The Presbytery of King's Mountain was established in 1902 out of Asheville Presbytery, and it has looked well to its field of opportunity. In connection with the founding of this Presbytery, there is a matter of rather curious interest referred to in a biographical sketch of Rev. Robert Z. Johnston, of Lincoln county. It is that, while he was pastor of the Lincolnton church, he and his church were members of three Presbyteries; first, Mecklenburg, then Asheville, then Kings Mountain. And, before that, his county was located in Concord Presbytery!

Certain churches have been outstanding examples of Home Mission efforts. The First Church, Asheville, (now of Applachia Synod), may be cited; and the First Church, Wilmington. The large Charlotte colonizers have been noteworthy colonizers and builders of new churches. Others also have given largely of their strength to establish mission preaching points and Sabbath Schools which have developed into

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MARKED DEVELOPMENT

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organized congregations. And the **Presbyteries** have at times been specially active in advancing their missionary work.

Semi-Centennial

The Synod of 1911 was that which marked the semi-centennial year of its connection with the Southern Assembly. Statistics for that year showed 208 ministers, 15,978 members, and total gifts of $555,245. Compared with the year 1936, these figures are not very large, but they displayed a great advancement for the 25 years preceding and presented possibilities of much larger things which were to be realized. And back of all the accomplishments of that day were those fine historic traditions which kept ever before the minds of the Presbyterian constituency of the State the memory of their Scotch and Scotch-Irish forebears, who had made a definite and wholesome impression upon certain parts of the colony of North Carolina. Their heroic adherence to faith will never lose its influence; and we of the present day should hold high the torch of truth transmitted to us. For surely the tenets of the fathers, which were fixed upon the very Word of God must bring forth fruit among the children who value their heritage. God's word will not return unto Him void. This conviction should give us heart in these latter days, while we have not been making the progress which we might have made.

The Synod, after its semi-centennial, grew steadily. In 1915 there were reported 253 ministers, 506 churches, and 53,183 members. In 1920 there were 257 ministers, but 497 churches, and 60,160 members; and the contributions of the churches were growing in good proportion. In 1925 the number of ministers was 292, of churches 530, with 73,213 members; and the total contributions were $2,302,448. Years of large gifts were to continue; but then the falling off came on account of the financial depression. Yet the membership continued to grow.

The Synod of Appalachia came into being in 1915. To it the Synod of North Carolina yielded the Presbytery of Asheville and other mountain sections. But for the new Synod, the Synod of North Carolina would have today five or six thousand more members; but it has maintained a real interest in its younger sister.

The memory of the World War of 1914-18 is still fresh with us. Many young Presbyterian ministers served in it as chaplains and as Y. M. C. A. Secretaries, and some of our younger ministers of the present fought in the ranks of the American Army. I think there should be preserved in the archives of Synod a list of these veterans. If there is such a list at present, I am not informed about it.

It was in 1923 that the new Presbytery of Granville and Winston-Salem were set up, and the boundaries of other Presbyteries rearranged. In all the organization of the work of the Synod, the generosity and affectionate interest of the older Presbyteries of Orange, Concord and Fayetteville have been especially noteworthy; and other Presbyteries have been willing to make sacrifices for the good and growth of the church.

Heavenly Reward

In the meantime servants of the Kingdom were raised from their earthly labors to their heavenly reward. One by one they went away, and the Synod mourned their loss. They had been the means of the salvation of many souls, and the hearts of those saved have always clung with affection to the faithful pastors and preachers who had been divine instruments for bringing them into the Kingdom.

A glance over the list of the ministers of the Synod who have passed away during the last 20 years or more would stir the memory with solemn thoughts, as the lives and influence of friends and pastors are recalled. It would not be possible to recite the entire list of those who have died; but here and there are names which awaken special memories. There were J. E. Ballou, the beloved young pastor at Tarboro, who died in 1915; Luther McKinnon, who had been President of old Floral College and Davidson College and a scholar of note (1916); J. M. Rose, beloved pastor at Laurinburg and former Superintendent of Home Missions of the Synod (1917); W. D. Morton, the stimulator of a large Home Mission interest in the Synod (1918); A. D. McClure, saintly pastor of St. Andrews Church, Wilmington, for 20 years (1920): D. H. Rolston, eloquent pastor of the First Church, Charlotte (1917); H. G. Hill, of four-score years of especially active intellect and spiritual force (1924); A. W. Crawford, the earnest Superintendent of Home Missions, who died in service (1924); D. I. Craig, 43 years pastor at Reidsville, 30 years Stated Clerk of Orange Presbytery, and 25 years Stated Clerk of the Synod (1925); R. W. Boyd, first superintendent of Barium Springs Orphanage, for 17 years, (1925); William Black, who led six or seven thousand into the church (1927); Archibald A. McGeachy, prominent and able pastor of the Second Church, Charlotte, for 20 years (1928); H. B. Searight, pastor at Washington, N. C., for 21 years (1929); J. M. Clark, for many years superintendent of Home Missions of Concord Presbytery (1930); R. A. McLeod, Stated Clerk of the Synod and first President of the Presbyterian Junior College for Men (1932); W. McC. White, 26 years pastor at Raleigh and noted advocate of church extension (1934); J. Lynn Walker, beloved pastor at Hamlet and gentle and efficient Presbyter (1935). We would not, however, make any distinction in the servants of God; for we realize that many another faithful pastor, who did his work well, may be in inconspicuous places, has a high place in the white record above and a shrine of love in the memory of many.

Foreign Missions

The interest of the Synod in Foreign Missions has always been particularly noticeable. The contributions from its churches for this cause amounted to $165,949 in 1920, $261,287 in 1925, $239,683 in 1930; but the present year shows a decline to $152,090, with the last few years also showing smaller amounts. There has been a forceful Home Mission interest which has kept the church constantly enlarging its borders; and there has been an equal sense of responsibility in carrying the Gospel to foreign lands.

There have been conspicuous centers of Foreign Mission interest, as, for instance, the First Church, Wilmington, which has been known as supplying the largest Foreign Mission support of all the churches of the Southern Assembly. Its maintenance of the large mission station at Kiangyin, China, with its educational, hospital and evangelistic work, has been a great achievement. The church still stands in a prime position of missionary support, but figures are not now available to make a comparison with other churches. Wilmington Presbytery published a year or two ago a list of 22 foreign missionaries who have in recent years gone out from its bounds.

Many churches in the Synod contribute largely to foreign missionary work, and practically every large city church has its own respresentatives on foreign fields and special work for which it has assumed financial responsibility. And there is probably not a Presbytery in the Synod which has not its roll of missionary servants. The Foreign Mission fields of the Southern Church now have 24 men and about 45 women from the bounds of the Synod of North Carolina.

In Africa there are Dr. Thos. T. Stixrud and Alan M. Craig, Charlotte; William C. Worth, of Wilmington, with wives of the missionaries, and Miss Ida McL. Black, Wilmington; Mrs. Alma H. Jackson, High Point, and Mrs. Louise D. Crane, Hickory. In Brazil there are Lawrence G. Calhoun, Laurinburg; A. S. Maxwell, Warsaw; D. Lee Williamson, Belmont, and Frank F. Baker, China Grove, with wives, and Miss Margaret Wilson, who went out from Wilmington. In China there are the Worths of Wilmington - Dr. Geo. C. Worth and his son, Rev. Charles W., and wife, and his daughter Ruth; and Stacy C. Farrior, Rose Hill; Dr. Archibald A. McFadyen, Raeford; W. C. McLaughlin, Wadesboro, Edward S. Currie, Raleigh, George P. Stevens, Monroe, and wives, and Laura G. Smithwick, M. D. Henderson, Miss Ruby H. Satterfield, Mebane, Miss Jessie D. Hall, Wilmington; Miss Mary Lee Sloan, Greensboro; Mrs. Claude Grier Blain, Harrisburg, and Miss Julia Bradley of China. Also connected with the Synod are Revs. Thos. L. Harnsberger and Edgar A. Woods. There are in Japan John W. Moore, Taylorsville; John H. Brady, Statesville; James A. McAlpine, Winston-Salem, and wives, Miss Amy Robinson, Kings Mountain, also Rev. W. C. Buchanan. There are many missionaries in Korea from the Synod: LeRoy T. Newland, Chadbourn, and Dr. William Hollister, New Bern, and wives; Miss Ethel E. Kestler, Statesville; Miss C. Lillian Austin, Maxton; Miss Susanne A. Colton, Morganton; Miss Lavallette Dupuy, Davidson; Miss Flora Boyce, Raeford; Mrs. Shannon P. Cumming and Mrs. Annie Wiley Preston, Salisbury; Mrs. Mary Ross Rogers, Charlotte, and Mrs. Bessie K. Wilson, Davidson. In Mexico there are Dr. L. J. Coppedge, Rockingham and Prof. R. G. Morrow, Mebane, and wives; Miss Pattye F. Southerland, Wallace; Miss Lettie Beatty, Mooresville, and Miss Elise V. Lee, Horseshoe. Other missionaries also have association with the Synod of North Carolina. And there are retired missionaries, like the Littles of Mt. Gilead and the McAlpines of Winston-Salem. And many others have passed away, including, of late years, John W. Davis, D. D., LL. D.; H. M. Parker, D. D., L; Lardner Moore M. D., and R. T. Coit. Every missionary has his own home base of thought, sacrifice and prayer; and the missionaries have kept the churches of the Synod in vital touch with the work abroad.

As To Education

The Synod of North Carolina has always tried to maintain the Presbyterian tradition as to education. It has locked well to the support of higher institutions of learning, and has encouraged and supported academies and mission schools, where students might receive religious instruction and influence along with their secular studies. In the course of the years such secondary schools have been numerous, and have each had a successful life. In the enlargement of the State educational system, however, many of these schools have been discontinued, but there now remain certain high schools and colleges which are steadfastly fixed in the educational program of the Synod.

There is, first, Davidson College, the institution of primary interest in the Synod for the training of Presbyterian manhood and the preparation of young men for the Gospel ministry and other Christain callings. Its record and standing have a high place in the thought of the people of the State. The Union Theological Seminary in Richmond is a vital part of the educational work of the Synod. In it have been trained much the larger, part of the ministers who have served the churches of the Synod. There are two grade-A women's colleges, Queens-Chicora, Charlotte, with a fine historical background dating from 1857; and Flora Macdonald, Red Springs, which began its remarkably successful career 40 years ago in 1896. Peace Junior college, Raleigh, was established in 1857; and Mitchell college, Statesville, dates from 1856. The Presbyterian Junior college for men, Maxton, is the Synod's newest institution, having been established in 1929. And important parts are filled in the Synod's system by the Glade Valley high school, and Elise high school, Hemp. There are also certain institutions in the State outside the bounds of the Synod of North Carolina which are of special interest to this Synod. First among these are the Lees-McRae Institute and College at Banner Elk.

It is the general feeling that many of our young men and young women should be educated in Presbyterian institutions, where religious training shall be safeguarded and where a Presbyterian atmosphere shall prevail for the strengthening of the faith which has distinguished our church.

Our Synod has presented to the Southern General Assembly, and to the country at large, the great conference facilities of Montreat, which it established. The advantages and blessings of the resort, now in the Synod of Appalachia, which cost so much faith and labor, are a contribution to the Presbyterian Church which has evidently met the approval of the Lord. May Montreat use its advantages to the fullest! Great credit must be given to Dr. R. C. Anderson for his intense zeal in its development.

We would not be unmindful of the various organizations of the Southern Presbyterian Church for the training and work of different classes of membership; i. e., the Sunday school, the young people's societies, and the general work of religious education in the Synod; the Men-of-the-Church, and also, of special interest and value, the Women's Synodical Auxiliary with its constituent organizations in the Presbyteries. Any statement or statistics of the work of the women could not accurately display their loyalty to the church. Having them back of every worthy Christian enterprise, and devoted to every cause designed to advance the Savior's Kingdom, the church has felt the impact of their prayers and labors, and owes much of its progress to them. While they keep their separate records, their work is merged in the general data of the church. Yet their 25,364 present members, with total gifts for last year amounting to $168,163, indicates an organized and zealous work in the Synod which is indispensable to its life.

Signally Blessed.

The Lord has signally blessed the Synod of North Carolina. During the past few decades we have been reaping a great harvest from the seed sown in earlier days. We have led all other Synods in the South in vital statistics, and our accomplishments, with the Lord's help, should stimulate us to move more earnestly onward and possess the ground that the Presbyterian church is so well equipped to hold for the honor of the Lord. As to the past, we have had a blessed history, and we should prove ourselves worthy of our heritage. To repeat a quotation made by one of our missionaries in a recent letter from his field, "A people who forget the whole deeds of their remote ancestors will achieve nothing worth being remembered with pride by remote descendants."

We cannot afford to slacken in evangelistic and constructive interest, nor to abuse the confidence which the great Head of the Church has so clearly reposed in us. Our present-day 365 ministers, 538 churches, and 80,922 members are a great potential force for good beyond human calculation. And it is good to feel that we have as large churches as the First Church, Greensboro, with 1837 members, and the Second Church, Charlotte, with 1789 members, besides the many earnest and efficient smaller congregations throughout the State. Great things are possible for our Synod.

Brethren, the opportunities of the present and the possibilities of the future call loudly to us. Let us answer with martial tread and stout hearts, bent upon greater conquests for the eternal Kingdom of Jesus, the Redeemer!

MARCHING ORDERS ARE

(Continued From Page One)

"Religious Education and Publications".

In Foreign Missions:

We are responsible for 36,000,000 souls in the foreign field. With a Christian constituency of 169,681 (74,732 Communicants) we face a task which seems impossible save to the eye of FAITH. "With men this is impossible; but with God all things are possible". Matt. 19:26.

Low Standard of Life

In the second place the past has brought to us, or left with us, a low standard of life among church members.

A great gospel preacher recently said, "The trouble with the Church today is that her members have been inoculated with a mild type of Christianity".

This would seem to be true when we see so large a number of Church members conforming to this world.

Sabbath desecration, gambling, divorce, drinking, cheating in business, cigarettes, crime and other things.

We have drifted into so low a conception of Christian living that there is little difference between the life of many Church mmbers and that of those who are not.

This condition in the Church constitutes a challenge to inculcate in the mind, and demand in the conduct, the Bible teaching with reference to Christian living. To form in the Church the ideals of unworldliness.

What saith the Scriptures?

James 4:4 "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God. Whosoever therefore would be a friend of the world maketh himself an enemy of God."

Rom. 12:2 "Be not conformed to this world, but be ye transformed by the renewing of your mind".

2 Tim. 2:4 "No man that warreth entangleth himself in the affairs of this life; that he may please Him that hath chosen him to be a soldier".

1 Jno. 2.15 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him".

What a Challenege!

"Come out from among them and be ye separate, saith the Lord", 2 Cor. 6:17.

Shall the Church lower her standard of living and conform to popular demand and practice? The Presbyterian Church has always answered, "No". "For the grace of God hath appeared, bringing salvation to all men, instructing us to the intent, that denying ungodliess and worldly lusts we should live soberly and righteously and godly in this present world, looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." (Titus 2:12).

Past Brings Challenge

In the third place the past brings to us the challenge of a changed and constantly changing political, ecconomic and social order.

The world we face in 1936 is not the world our fathers faced in 1861, nor the world our fathers faced in 1813, when this Synod was organized. Indeed, this can be said of the world five years ago. The world we face today is changing over night, and no man can say what condition will be tomorrow.

The limitation of time will not permit a discussion of these changes, nor is it necessary as an analysis today may not be correct tomorrow.

To meet this "change and decay", we have a God who is "infinite, eternal and unchangeable".

"The counsel of Jehovah standeth fast forever. The thoughts of His heart to all generations". (Ps. 33:11).

"The counsel, (the purpose) of Jehovah standeth forever." No "Angels, men or devils can affect, defect or modify His eternal plans. No changes in human affairs can impede His plans; no oppositions can defeat them; no progress can supersede them". (Barnes).

"To all generations", that is from one generation of men to another; or, to all time.

God Does Not Change. God's Truth Does Not Change.

Having said this let me hasten to add, methods do change, adaptation of truth change, interpretations change.

The First General Assembly declared, "The Church has no right to construct or modify a government for the State, and the State has no right to frame a creed or policy for the Church". In perfect harmony with this declaration recent Assemblies declared "the church in fulfillment of its spiritual function must interpret and present Christ's ideal for the individual and for society; must warn men of the presence of sin and of its effects in individual life and in the social life; must offer Christ to the individual and to society as the only Revealer of God, and the only Redeemer of Mankind; must seek with the spiritual weapons at its disposal to establish His Lordship in the hearts of all men and over every area of human life. To this task we are summoned by apostles, and prophets and by the Master Himself". Again "The Church cannot rest its efforts until all men, all nations, are seeking to follow Christ, not only in their international life, as well as their individual lives on the teaching of Jesus. It cannot rest until Jesus is Lord of all men, and until He is also Lord of all life".

What the past has accomplished in achieving this objective challenges us to go forward with an **Unchanging Gospel**, proclaimed to **a changing world** under the leadership and inspiration of our **Head**, an "infinite, eternal and unchangable" God.

"Did we in our own strength confide;
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth is His name,
From age to age the same,
And He must win the battle".

The Past Brings To Us The Incentive of a Sound Ministry.

We hear a great deal today about Modernism and the falling away of the Ministry. It is true that in some of our sister churches the controversy between Modernism and Fundamentalism is absorbing the attention of Church Courts, Conferences, and Conventions.

We are persuaded that while we find a very noisy, and arrogant minority in our Church who have been caught in the stream of current Liberalism, and have confin-

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MARCHING ORDERS ARE

(Continued From Page Three)

ed their study largely to books and periodicals representing the Modernistic trend; we are persuaded to say, that a very large majority of our ministers, especially in the Synod of North Carolina, are sound, contending "for the faith which was once delivered unto the Saints". (Jude 3).

The soundness of the Ministers and Ruling Elders of the past, and the heritage they left us of an infallible Bible challenges us to carry on the testimony of Dabney, and Thornwell, and Girardeau and Johnson, and Webb and Strickler.

The Synod of North Carolina will cherish and pass on to her posterity the same "infallible rule of faith and practice" she has received from her forebears.

Our men are sound and can be trusted to defend with their blood - an inspired Bible, The Virgin Birth, the Resurrection of the Body, the Miracles of our Lord, indeed all the conclusions of historic Presbyterianism as opposed to destructive criticism.

An Adequate Message

The past has brought interpreatation of that message in our standards.

We do not need a new mesage to give to a new age. We are not ashamed of the Gospel of Jesus Christ, it is the power of God unto salvation.

Calvinism has always produced a type of character which is distinctive and abiding. Built around the sovereignty of God, and its insistence that God shall be recognized in all our thinking and conclusions, there is something in the five points of Calvinism that brings God down into life. A sustaining force, a transforming power, a victorious outlook, leading Bancraft to write "the Pilgrims of Plymouth were Calvinists; the best influence in South Carolina came from the Calvinists of France; Wm. Penn was a disciple of Huguenots; the ships from Holland that first brought Colonists to Manhattan were filled with Calvanists. He that will not honor the memory and respect the influence of Calvin knows but little of the origin of American Liberty". (Quoted in Calvin Defended p 199. See The Presbyterian Church by Jno. J. Rice p 71).

The influence of these Scotch-Irish, Scotch Highlanders and Huguenot Calvinists in the history of North Carolina is familiar to you all.

They have left us a message of authority and personal responsibility which is the message this age needs.

Martyrdom An Incentive

The devotion, even to martyrdom, of those men and women who have given us our background, furnish one of our greatest incentives.

The roll of those men and women who have placed their all upon the altar of service, and left behind the record of heroic achievements is a long one - beginning with the moderator of the First General Assembly, Rev. B. M. Palmer, D. D., and the first Missionary who went out (to China), Rev. and Mrs. E. B. Inslee, and closing with the Moderator of the last Assembly, Rev. P. F. Price, and that list of 15 Missionaries who last year were sent to the Foreign Field.

These through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens". (Heb. 11:33, 34). "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us".

Brethren in the Church Triumphant, we have not forgotten the inheritance you left us, and these modest tombstones, or even more modest mounds which dot the hills from Florida through Maryland, from North Carolina through Texas, in China, Africa, Brazil, Korea, Mexico and Cuba, inspire in us an abiding purpose to **"carry on"**, until every knee shall bow and every tongue confess that Jesus is Lord to the glory of God the Father.

I would not be true to the ideals which gave us birth if I did not in conclusion bring before you that mandate issued by our First General Assembly:

"The General Assembly desires distinctly and deliberately to inscribe on our church's banner as she now first unfurls it to the world in immediate connection with the headship of her Lord, His last command: 'Go ye into all the world and preach the Gospel to every creature;' regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence, and as one great comprehensive object a proper conception of whose vast magnitude and grandeur is the only thing which in connection with the love of Christ is ever sufficient to arouse her enemies and develop her resources, so as to cause her to carry on with the vigor and efficiency which true fealty to her Lord demands, those other agencies necessary to her internal growth and home prosperity".

Men of the past we have not forgotten you!

Sufferings of the past we are stirred by your endurance!

Victories of the past we are strengthened in the faith!

Unfinished tasks we face you with confidence as, "in Christ" we press toward the mark for the prize of the high calling of God in Christ Jesus". (Phil. 3:14.)

In due season we shall reap if we faint not.

Great Head of the Church we hear anew our marching orders, **"GO."**

WILL YOU READ BETWEEN THE LINES?

Presbytery	August Receipts	Am't Received Per Mem.	Total per Mem. for Year	Due now
Winston-Salem	$230.74	5.0c	26.3c	50c
Concord	505.71	4.3c	19.6c	50c
Albemarle	185.48	4.3c	18.6c	50c
Kings Mountain	186.38	3.3c	18.3c	50c
Orange	442.64	3.9c	16.4c	50c
Wilmington	187.49	2.4c	13.7c	50c
Mecklenburg	243.73	1.4c	12.7c	50c
Fayetteville	371.24	3.0c	11.5c	50c
Granville	58.00	1.0c	9.8c	50c
SYNOD	**$2411.41**	**3.0c**	**15.4c**	**50c**

MANY MATTERS BEFORE

(Continued From Page One)

Synod approved a committee to direct the 1936 Thanksgiving offering. J. Archie Cannon was named chairman, with the following: Albemarle, J. Nat Harrison; Concord, A R. Howard; Fayetteville, Claude Rankin; Granville, J. C. Allison; Kings Mountain, J. S. McKnight; Mecklenburg, David Ovens; Orange, W. H. Holderness; Wilmington, Holmes Davis, and Winston-Salem, Charles Norfleet.

Rev. P. Carey Adams, president of Maxton Junior College, outlined the work of that institution and the challenge it offered to Synod. The Maxton institution is one of the three owned by Synod.

Rev. J. R. McGregor, D. D., Burlington, secretary of young peoples' work, reported 200 daily vacation Bible schools within the Synod with 11,000 pupils. A plan was presented to limit the number attending the Davidson young people's conference to 350 and raise the age limit to 16.

Pending the adoption of Dr. McGregors' report, Synod heard an address by Dr. J. Oscar Mann. Dr. Mann's presentation principally dealt with his busy work of the past 12 months, and a contemplation of his labors during the coming year.

Among the recommendations Dr. McGregor presented and which were adopted unanimously by Synod was the re-election of Dr. Mann for next year. This particular recommendation was passed by a rising vote.

Dr. McSween Talks

Dr. John McSween, of Chester, S. C., spoke on "Christian Education" this afternoon in connection with the report on educational institutions. Dr. McSween compared world conquerors as Alexander and Bonaparte who trusted in force to Jesus Christ who sent men out to make Christians amid great sarifices. He said the great commission included evangelization, organization and education.

"Christanity is more than a beautiful ideal," said Dr. McSween. "It can solve the problems of industry by the Golden Rule, those of race by Christian brotherhood, business by Christian principles, and not by force and law.

Dr. McSween said the church's duty was to furnish leadership by college education. "Since 80 per cent of the leadership of the world comes out of the one per cent of college-trained people, the church cannot afford to stay out of college education. I believe our present generation of young people is the finest ever and are showing moral heroism such as their fathers never dreamed of."

Synod stood in gratitude to Dr. McSween for his address.

Address by Dr. Fulton

Rev. C. Darby Fulton, of Nashville, Tenn., secretary of foreign missions of the denomination, told synod today of his six months' visit to the country of Brazil. He spoke of the beauty of the country with its natural scenery and its handsome building, particularly the cathedrals in every city, and said people often asked why there should be missions to a country apparently religious. He said the reason was the religious forces of Brazil had failed to produce among the people morals and faith in God, because it had not given them the right leadership.

He said the mixed population of Brazil Portuguese, Indian and Negroes had produced a hybrid religion of Catholicism, nature worship and paganism. It is not to be compared to the Catholic religion of the United States. Their trust in symbols and form has taken the place of faith. Even the image of Christ is a fetish.

Protestant missions began in 1855, Presbyterians arrived in 1859. The first Protestant church in Rio was built in 1862. Now "we have as Presbyterians the largest body of Protestants; one assembly, three synods, 21 presbyteries and 55,000 members. Methodists are next and Baptists next."

It would be unwise, he said, to withdraw from Brazil, because the work is too weak. Protestants are mostly on seaboard while vast western territory is untouched. The Catholic church has lost its hold on the intelligentsia. "We must save Brazil from the fate of Russia and Mexico," Dr. Fulton declared.

The national learders are nearly all graduates of Protestant schools such as Gammon Institute and Granbury Institute, the latter a Methodist college.

Chairmen of standing committees named this morning include Rev. Dr. E. E. Gillespie, of Greensboro, chairman of the committee on bills and overtues; Rev. A. W. Dick. Fayetteville, judicial; Mr. J. B. Sparrow, Washington, auditing; Rev. R. E. McClure, New Bern, records; Rev. C. M. Boyd, D. D., Charlotte, leave of absence; Rev. Marshall S. Woodson, Salisbury, resolutions.

A report read by Rev. C. M. Gibbs, of Erwin, the stated clerk, showed that the Synod now has 367 ministers; six licentiates; 58 candidates for the ministry. There are a total of 80,889 church members in the 539 churches within the organization. Nine ministers were ordained during the year.

It was announced that there was a record attendance at Montreat, the church's assembly ground, during the past summer with a total of 20,000 attending all conferences. A plea was made for the Montreat debt which now stands at $31,000.

The morning session was concluded with the memorial service and a communion service. Memorials were read to five ministers in the Synod who have died during the year: Rev. A. S. Venable, of Farmville; Rev. J. E. Robinson, of Cleveland; Rev. D. M. Clark, of Fayetteville; Rev. G. T. Pace, of Red Springs; and Rev. A. McLaughlin, of Gastonia. The communion service was conducted by the pastors of the two churches that are hosts to the Synod: Rev. W. C. Brown, pastor of Little Joe's church, Barium Springs, and Rev. Charles E. Raynal, pastor of the First Presbyterian church, Statesville.

FINAL DAY

(Continued From Page One)

Committees
Unfinished or New Business
Reading of Minutes
Roll Call
Closing Religious Exercises
Adjournment

Some Cottage News

TRUCK FARM (FLASH)

Plenty of vegetables nowadays such as Tomatoes, Corn, Beans, Okra, Potatoes, and Melons.

We hope to have plenty for the folks who are attending Synod.

Enjoy these eats and the Watermelons with our compliments.

ANNIE LOUISE

Hello Folks,

All of us are back from our vacations, except one. She will be back at the end of the week.

One of our girls is at the Infirmary. She will be back with us in a few days.

We are all looking forward to the opening of school next week. We are going to study hard this year.

We want to thank Mr. Johnston and all of those who had a part in giving 16 of our girls a good time on the camping trip. They went to two or three picture shows. They went to Mirror Lake in Salisbury and got sunburned, as we expected. Virginia Cranfill went to the river and got sunburned a little more. They also had a treasure hunt.

Martha and Hannah Price had a visit from their mother. She brought Hannah a birthday supper. Miss McGoogan was invited and she enjoyed it very much. Hannah is eight years old. She gave them some money to see a Shirley Temple picture. The name of it was "Poor Little Rich Girl". Mr. Milton took them Monday night with Mabel.

We are looking forward to having 150 of our Synod delegates. We hope they will enjoy their visit.

We are sorry to lose one of our girls, Marian Coffey. We received her twin sisters. We rae glad to have them but we can't tell them apart. Marian went to Howard Cottage.

We are glad to have Miss McGoogan back from a two weeks' visit with her sick sister. She is better now.

Janie Smith's clothing people gave us some candy. We thank them a lot.

Some nice people gave us some chewing gum. We're enjoying chewing it. We thank you a lot.

There isn't any more news this time so good-by until next month.

—Myrtle Mills

HOWARD

We are glad to have Synod with us this week. We hope many of them will visit us at our cottage. We are looking forward to seeing the ministers from our home towns.

Everyone has had a pleasant summer and are glad for school to commence.

We have enjoyed our flowers more than usual this summer because each one of us had our own flower bed.

—The Bean Stringers

RUMPLE HALL

Knock Knock!

Who's there?

Rumple.

Rumple Who?

Rumple Hall dishwashers.

Since we spoke to you the last time we have had three new girls come to live with us. They are May and Mabel Shoaf and Elaine Faircloth. They learned the trade rapidly and now they can wash dishes as well as we.

School will open September 3rd. We all are anxious to get back to our studies. We hope we do better in school this year than we did last year.

Next Tuesday the Synod meets here for the first time. We are glad to have the opportunity to meet all of these good friends of curs. They will be here from Tuesday until Thursday.

Tuesday afternoon we Rumple girls went to see the picture, "Poor Little Rich Girl". We are always glad to go see a picture show.

The campers have returned from their four-day camping trip. We can spot them anywhere on the campus. They look like real Indians!

Mr. Brown, our pastor, returned from his vacation this week We are glad to see him again.

Frances Morgan, one of our girls, moved to the Infirmary to live. We will miss her.

Miss Long, our kitchen matron, returned from her vacation Monday. We were glad to see her.

Watch for us again next month.

—Billie McDonald
—Flora Newman

INFIRMARY

Hello Folks,

We have been having a lot of tummy and ear aches lately and Mary Alice Stevens has whooping cough. We have 13 sick children now but none of them are very sick.

Miss Moore, our regular nurse, has been on her vacation in Nebraska for nearly a month and we are expecting her back today or tomorrow. We will be sorry to have Miss Kersey leave us for she has filled Miss Moore's place almost as well as Miss Moore.

Linda Culp has gone on her vacation and left Grace Cayton and myself to do the house cleaning while Miss Kersey takes care of the sick ones as they come and go.

Dr. Buie, the state dentist, was here this month to examine every one's teeth and he said on an average our teeth were pretty good.

We have been fixing things up some for the Synod for we are expecting to have some of them to room at the Infirmary.

Now that vacation is over we are anxious for school to start but sorry to give up swimming.

—Isabel Monroe

BABY COTTAGE

All of our big girls have returned from their vacations. All of the babies are home from their vacations, too.

Esse Jean Lee's mother brought her a pretty new dress.

Melva and Ray Powell's aunt came and brought them some nice clothes.

We have been having a lot of grapes and they are good. We had some apples and peaches, too. Mama Girt has put up a lot of jelly, perserves and pickles. My! but they'll taste good in the winter. We have had lots of watermellons, too.

We are expecting visitors, too, during the Synod. Miss Maggie Adams and her sister and 20 big girls are going to stay with us during the Synod.

SCHOOL WILL BEGIN AT ORPHANAGE TOMORROW

Featuring the opening of the 1936-1937 session at the Presbyterian Orphans' Home at Barium Springs tomorrow will be an address by Rev. R. Murphy Williams, pastor of the Church of the Covenant in Greensboro. Mr. Williams will speak at the general assembly of the entire school at 11:30 a. m. He has been in attendance at the Synod.

The high school faculty for the coming session includes R. G. Calhoun, of Laurinburg, principal; Leroy Sossamon, of Cabarrus; George Neel, of Barium Springs; Miss Irene McDade, of Lenoir, and Miss Reba Thompson, of Danielsville, Ga.

In the grammar school will be Mrs. John Q. Holton, Winston-Salem, principal and seventh grade teacher; Miss Mary Faye Stevenson, of Stony Point, sixth grade; Miss Gladys Burroughs, of Ila, Ga., fifth; Miss Margaret Bell of Decatur, Ga. fourth; Miss Laura Northrop, of St. Pauls, third; Miss Sadie Brandon, of Yadkinville, second, and Miss Theoria Staughn, of Spencer, first.

Misses Brandon and Staughn are newcomers to the faculty at the Orphanage. The first and second grades combined were taught by Miss Minnie Morrison, of Statesville, last year, but these are being divided into two separate grades this fall because of the unwieldy number in the class, and the difficulty of teaching two classes in the same room.

REV. J. M. WALKER, D. D.,

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the Ministers Annuity, a plan for providing for the church's ministers who have already reached the retirement age or are soon to reach it. A campiagn will be made in 1937 to complete the fund of $3,000-000.

The program at the opening session of the Synod included music by students of the music department of Mitchell College. The A Capella choir, under Mr. E. B. Stimson's direction, sang "Fairest Lord Jesus," and there was a solo by Mr. Ben Troutman. There was both piano and organ accompaniment for the hymns of this opening service. Miss Corelli Lazenby was at the organ, and T. L. O'Kelley, Jr., was pianist.